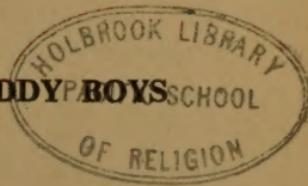


JULY 1957

Christian News-Letter

**ROCK 'N' ROLL AND THE TEDDYSCHOOL
BOYS**
Leslie Paul

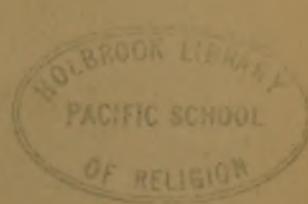


FUNDAMENTALISM

Philip Lee-Woolf and J. I. Packer

SOUTH AFRICAN PROTESTANTISM AND APARTHEID

R. H. W. Shepherd



EDITED BY JOHN LAWRENCE

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The Christian Frontier Council, under whose auspices this journal is published, is a fellowship of 30 or 40 lay men and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal. The Editor is solely responsible for what is published in "Christian News-Letter".

CHRISTIAN NEWS-LETTER

From the Editor

Now that Britain has got the H-bomb, are we going to leave the question of its use to be decided by a tiny group of soldiers, technicians and politicians? My views on Suez brought in a very large number of readers' letter. But no one has written to me about Alan Booth's article on atomic weapons in the last C.N.-L., though the subject is far more important and the writer was saying some new things. I believe that this is typical of a general failure of responsibility.

It is not that we don't care about the H-bomb, but we are fascinated by its horror and have ceased to think what we can do about it, like a chicken before a rattlesnake.

No wonder. Let us hope that the optimists are right and that the continuance of H-bomb tests causes no danger to human health. It is even possible that humanity might come through a full-scale atomic war much better than we expect; but it is not very likely. Those scientists who believe that even the continuance of tests is a danger to posterity are too weighty to be ignored. There is at the very least a fair chance that they may be right. So if we ignore their opinions we are taking a risk on it. And if there is a risk merely in testing the largest atomic weapons their use on a war-winning scale would be far more dangerous. It is possible that it might release enough radioactivity to impair the capacities of humanity permanently and to inflict a similar injury on the whole animal and vegetable kingdoms. It is even conceivable that an inadvertent use of some new technique of explosion whose consequences had not been fully explored might altogether destroy life on this planet, either at once or by degrees. But the danger of leaving ourselves without the most effective defence in the present state of the world is also very great. Even among pagans to allow fear to paralyse thought is held to be craven. And Christians, of all men, ought to be able to look without panic at the fearful choices that must now be made. "Let

not your heart be troubled, neither let it be afraid". Yet because the matter is fearful and difficult, we leave it to "the experts". But then the experts are likely to treat the bomb as a purely technical problem without much regard to its moral implications. This is not because high-ranking soldiers and scientists are morally obtuse; quite the reverse. But they are entitled to guidance on policy in such matters, and so far as one can judge from outside, they do not get the guidance which they need. The politicians and the technical advisers are more dependent than is commonly realised on intelligent public opinion. The service chiefs, atomic scientists and politicians comprise many Christian men who are deeply conscious that modern war faces them with moral problems which are too big for them. The Church has a pastoral duty to such men which it is failing to perform. And the Church means not only the clergy but the faithful lay people.

At present we tell the service chiefs to defend us by the most effective means that they can discover and we leave it at that. In certain circumstances the possession of H-bombs could be an effective deterrent and their use might win a war, if one can speak of "winning" in that context. Therefore it is natural that the soldiers should plan to use them, unless we tell them not to. Many of them would say that they are failing in their first duty if they neglect the use of any effective weapon and that it is for us to make our wishes plain if there are certain ways in which we do not wish to be defended.

But the stress of thinking about the use of the latest weapons has produced a curious wobble in expert thinking about their use. The experts make plans for the use of the H-bomb but very many of them would agree that "the day of wars with unlimited objectives is over". This means that the only sort of war in which H-bombs are likely to be used is "unthinkable", though there may still be local wars fought with tactical atomic weapons and other terrible devices.

Let us hope that a third world war fought with H-bombs is not only "unthinkable" but also unthought of. In that case the Americans and Russians will each say that they must have a good supply of these bombs in order to stop the others thinking of their use. This argument is not a silly one but it seems to me altogether too dangerous. The owner of such a weapon may be tempted to use it more easily than we think.

What then ought we to do? I have said enough in public to make

It is clear that personally I hold rather extreme views on the morality of using hydrogen bombs, even in retaliation. But if such views are to prevail, Whitehall and the public must be encouraged to reach the conclusion in stages. So I am concerned to look for steps that might be taken immediately and would give our present policy a twist in the right direction. At this stage we shall not all agree on ultimate objectives but we may be able to agree on the immediate steps to be taken.

The recent defence debate in Parliament has left even the best-informed observers confused. When the Government fail to give the clear lead which we have the right to expect in a vital matter, informed public opinion must try to help. And here I am encouraged to find that some of my friends who are in touch with the technical side of defence are thinking in a new way. Much hard thinking is still needed before one can be sure that the new conceptions have a reasonable chance of working but at last I see a gleam of light at the end of the tunnel. The line of argument runs like this:

The Government are right to go first for a limited agreement about disarmament. And they are right to develop tactical atomic weapons. But the policy needs elaboration. At present we have a technical lead which ensures that it will be to the Russian interest to keep any rules that we impose. We may be sure that they, like ourselves, will always be desperately anxious to avoid total global war. We and our allies should now distinguish clearly and openly between kiloton weapons and megaton weapons. (A kiloton is the equivalent of 1,000 tons of ordinary high explosive; a megaton is the equivalent of a million tons.) If a local threat arises we would presumably then select some arbitrary limiting point, say two kilotons, which would be published to the world, and we would declare our intention not to use weapons above this power for that particular issue, unless the enemy did so. Weapons of this power are destructive enough to deter any sane aggressor, but they do not spread radio-activity on a scale that endangers all humanity. Our policy would be to rely primarily on conventional weapons, but we would declare our readiness to use tactical atomic weapons, if absolutely necessary, to meet a local threat.

It follows that we should make a general distinction between local wars and general wars; I believe that the distinction is valid but I do not deceive myself into thinking that an absolutely clear demarca-

tion can be established at once. It might be a regrettable necessity, for a time at least, to leave it in doubt whether certain possible conflicts in the most vital parts of Europe could be considered local wars in the sense in which the Korean war was local. We should also distinguish between wars with a limited aim and total wars, that is to say those wars in which one side aims at the unconditional surrender of the other side. Nowadays, I do not think that one is ever justified in extorting an unconditional surrender but I ought to say that between 1939 and 1945 I held the contrary opinion. It would follow from the nature of a limited war that we should undertake to avoid the destruction of centres of population even if they contain war industries and other military objectives, unless they were used as a safe sanctuary for launching direct attacks against us. I have not space on this occasion to deal with even the obvious objections to such a policy. At this stage, I seek only to establish that there is a case worthy of careful examination. It should be said that technical opinion is divided, but we shall recur to this matter in the belief that the question is not purely technical. And I need hardly add that the Christian Frontier Council is seeking the best technical advice that it can get.

The commonsense of the informed lay public and the experience of history can make an important contribution to this great debate. And history gives a good deal of encouragement to those who believe that even war can be mitigated by moral principles. It is fashionable to say that the violence of war is altogether uncontrollable but if those who think this would study, for instance, Herbert Butterfield's *Christianity, Diplomacy and War* (Epworth Press, 8s. 6d.), they would find solid grounds for the contrary opinion. For all the barbarity of wars some limitations have in practice been generally accepted, though there has been much variation in the accepted standards from time to time and from place to place. Some degree of solidarity in the human race is generally felt. It has been rare, to say the least, for a retreating army to poison wells, though the advantage of doing so is obvious.

The Philosophical Frontier

"I am persuaded that in our time the battle between the powers of good and evil is pitched in man's mind even more than in his heart." The quotation is from Mr. Owen Barfield's remarkable new book *Saving the Appearances* (Faber, 21s.); it is one of those striking exaggerations which compel attention to a truth which has gone out

f sight. Arguing never brought anyone to the faith but arguing has
ept millions from it. And a wrong view of the created order and
nan's place in it can be a more dangerous spiritual peril than we
ommonly allow. So Canon Milford's article on "The Philosophical
rontier" has an importance for evangelism which is far greater than
pears at first sight.

With such thoughts in mind I began to read a couple of books
ealing with the borderland between philosophy and theology which
ave come out since Canon Milford's article was written. But in the
st few weeks the two books have grown into five! A fact which
as strained my powers of assimilation but illustrates the great and,
think, constructive activity which is taking place on this frontier.

One of the formative experiences of my life was the not very
ccessful attempt to master some elementary philosophy when I
as at Oxford. I shall never forget the devastating way in which my
est efforts were torn to pieces by the late Horace Joseph, may he rest
in peace. And it was a doubtful consolation to find that the Dons
ould destroy the constructions of the greatest minds almost as easily
as they could put me down. I drew my own practical conclusions
om the experience and have remained an interested, if rather
ceptical, spectator of the philosophical scene. Professional philoso-
hers must weigh the arguments put forward in the current discussions.
ll that I can offer is a brief account of what I was able to get out
f some recent reading but I hope that it may be some use to those
ho are like myself in not finding philosophy easy to read but yet
ant to follow up some of Canon Milford's themes.

Dr. E. L. Mascall's admirably short book *Words and Images* (Long-
mans, 12s. 6d.) has an alarming dust cover, partly looking-glass
writing and partly upside down. But don't be put off by that. The
ace whose image and reflection appears on the dust cover is not that

Dr. Mascall. He is one of the clearest thinkers in Christendom
nd he does not stand on his head. The purpose of his book is to
onfront and answer those modern philosophers who maintain that
l religious assertions are not merely untrue, as sceptics used to say,
ut altogether meaningless. He starts with a brilliant and enter-
aining account of the arguments that have taken place since the end
the war in this country. (And be it remembered that the absorption
analytical philosophy is an Anglo-Saxon rather than a Continental
nenomenon.) In the later part of the book Dr. Mascall begins to
ok at theological statements constructively and to examine their

logical status, which is evidently of a special kind. But before that he has to clear away certain assumptions about the nature of knowledge. He rejects the ideas that "in sense experience the perceptive element consists simply of sensation" and "that any activity of the intellect which is involved can only consist of a process of *inference*". Against this he maintains in accordance with Thomist principles that the intellect actually *apprehends* objects. I found this unexpectedly illuminating. Dr. Mascall then makes good the claim implied in the title of his book by developing the notion of images, both natural and revealed, as a means of theological knowledge. His conclusion comes in an aphorism "Here indeed we see as in a glass darkly, and not yet face to face; nevertheless we see".

Mr. Michael Foster brings a rare spiritual and Biblical quality to his philosophy, and this is well shown in his book *Mystery and Philosophy* (SCM, 12s. 6d.). In these days it is valuable to be reminded of the place that mystery has held in philosophy, and in science too, since the time of the Greeks. I think that Dietrich Bonhoeffer would have liked what Mr. Foster says about the mysterious character of Christian ethics; it certainly helped me to understand what Bonhoeffer was trying to say. And I learnt much from Mr. Foster's attempt to think philosophically about certain Biblical habits of thought which do not fit into our Hellenic tradition. But the thought which has followed me round for many weeks is that there are some truths which cannot be apprehended without "something like a repentance in the sphere of the intellect. Certainly it cannot be meant that we, with an unbroken intellect, are somehow privileged to talk about God". But rather, "to apprehend God's holiness is to repent ('Now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes')".

Metaphysical Beliefs (SCM, 25s.) consists of three separate essays by three authors. Stephen Toulmin examines "Contemporary Scientific Mythology" with strict impartiality. He points out the way in which science has quietly taken over certain fields which used to belong to theology and he takes a good look at the "mythological" overtones which creep into our thought about such apparently scientific concepts as evolution, the second law of thermodynamics and Fred Hoyle's theory of continuous creation. If you want to pursue this line of thought, Prof. Toulmin is the best guide that you could find. The second of these essays is on the subject of "Poetry and Religious Belief" by Ronald Hepburn, who has some interesting

nings to say. The last essay is on "The Logical Status of Religious belief" by Alasdair Macintyre, who apologises for the fact that it has been written with an eye on current discussion among both philosophers and theologians. Philosophers will therefore find what may seem quite unnecessary expositions of familiar points, and theologians may have a similar experience". But that is an advantage for those who like myself are neither philosophers nor theologians. Mr. Macintyre's conclusion is that "to have reached the point where we have seen that it is conversion and not argument by means of which belief is to be achieved, if it is to be achieved, is to see clearly the limits of philosophy in these matters. Theologians often behave as if their natural allies in philosophy were to be found among the metaphysicians, their natural enemies among the more sceptical and positivistic. Nothing could be farther from the truth. Metaphysics might most be described as an attempt to replace conversion by argument". Most positivists have in fact wished to show up religion as yet another nonsensical form of metaphysics; but what they succeeded in doing was to make it clear that religion must not attempt dependence on any philosophy. Belief cannot argue with unbelief; it can only reach to it." That ought to be the end of argument; but somehow isn't.

I have had the privilege of reading the proofs of Prof. Ian Ramsey's *Religious Language* which is to be published by the SCM Press in October at 18s. Its aim is "to show how the contemporary philosophic interest in language . . . can be so developed as to provide a novel inroad into the problems and controversies of theology, illuminating its claims and reforming its apologetic". Prof. Ramsey meets the analytical sceptics by pointing out that religious language is inevitably odd from the point of view of logic and that this fits well with its subject matter. Indeed we should "always be cautious of talking about God in straightforward language. Let us never talk as if we had privileged access to the diaries of God's private life". Prof. Ramsey then proceeds to a logical analysis of the "oddities" of religious language, which I as a layman found generally stimulating, often illuminating, and occasionally profound.

Saving the Appearances is not a play by Arthur Pinero but a book about appearance and reality, or should one call it a concise history of human consciousness? A history that has its roots far back in evolution and looks forward deep into the future. The Incarnation stands firmly in the centre. The author, Mr. Owen Barfield, is a

hard working solicitor. I keep on wanting to get him into the room and argue with him and he leaves me very confused. But all the same I read his book all through twice and on the second reading I found it even more illuminating than on the first.

Mr. Barfield's reading is astonishingly wide and unconventional and he lights up everything that he touches. His general theme, if I have got it right, is that human consciousness began in a stage of "original participation" (Levy Bruhl's 'participation mystique'), where subject and object are not clearly distinguished and their interaction is assumed. From this, consciousness passed into a stage where images (in Greek 'idols') are taken to be the objects of thought and perception but the reality behind the images escapes the net, rather like Kant's 'thing in itself'. This stage is brought about in Greece by the habit of abstract thought and in Jewry by the fear of idolatry, that is to say taking the images or idols for something other than they are. The remains of "original participation" in later antiquity and St. Thomas Aquinas are discussed in a fascinating way. Their final loss opens the way for the scientific revolution and countless good things but in the end it leads to a loss of hold on reality and psychological chaos. Mr. Barfield here brings in modern art with its dogs with six legs and all that; for once in a way this is my home ground and not Mr. Barfield's and I think he has failed to see what modern art is about but that does not dispose of his argument. The way out is not to go back to "original participation" but to go forward to "final participation", realising how much our abstractions leave out and facing the fact that object and subject are more mixed up than we commonly realise.

Mr. Barfield would agree with Dr. Mascall that there is more than inference in our experience of sense data. We must grasp the reality behind the images and the way to do this is to "attempt to use imagination systematically". There is much in Mr. Barfield's philosophy which I cannot understand and there is much that I cannot swallow but some of his central themes come very close to the things that I have been trying to say in these columns about the loving use of imagination. I cannot imagine any two thinkers less like each other than Dr. Mascall and Mr. Barfield, but at moments "final participation" comes close to Dr. Mascall's "apprehension". I should like to have Eric Mascall and Owen Barfield together for an evening and see how far they can go along the same road together. I will pay for the dinner.

The Making of Moo

Nigel Dennis' play did not come on at the Royal Court Theatre, London, till most of this issue of the CHRISTIAN NEWS-LETTER was already in type. "The Making of Moo" is the genuine passionate blasphemy of a man who thinks that God and Moloch are all one. It is easy to find an answer to that which satisfies ourselves, but it is not so easy to see what any of us could usefully say to Mr. Dennis if we were suddenly confronted with him. So, to see this play brings home one of our failures in evangelism, and that is always salutary. I had begun to fear that English Christianity no longer seemed worth serious opposition from unbelievers. It is a healthy sign that this ferocious and powerful attack has been made upon religion, and that it holds its audience; but it is not obvious why it does so. "The Making of Moo" is not a very well-written play and the first act does not come off. The last two acts are powerful stuff for all their faults, but they would hardly draw an audience unless people were attracted by the subject, either positively or negatively. I am reminded of a paradoxical Hindu saying that a man who hates God will find salvation all the faster, for he will always be thinking of God.

J. W. L.

Church Union in North India and Ceylon

A study conference for clergy and interested laity of all Churches on the schemes for Church union in North India and Ceylon is to be held at Dunford College, Midhurst, from lunch-time on Monday, 14th, until after lunch on Wednesday, 16th October, 1957. The conference is sponsored jointly by the Friends of Reunion and Dunford College. Speakers will include the Rev. C. S. Milford, at present West Asia Secretary of the Church Missionary Society, who is going to Ceylon as a missionary in November. John Lawrence will be the chairman. The conference will cost 50s. for the full two days. Will those who would like to receive further details please apply to: The Secretary, Friends of Reunion, Lyminster Vicarage, Littlehampton, Sussex? Numbers will be limited to 23.

“Frontier”

Readers will remember that from the beginning of next year the Christian Frontier Council and the Survey Application Trust are combining their forces in a new journal to be called *Frontier* which will take the place of the CHRISTIAN NEWS-LETTER and of *World Dominion*, the present organ of the Survey Application Trust. *Frontier* will appear quarterly in January, April, July and October, its editor will be John Lawrence, and it will contain everything that the present CHRISTIAN NEWS-LETTER contains plus a number of new features. It will contain more pages than the CHRISTIAN NEWS-LETTER but will cost slightly less (10s. p.a. normal rate; half rate for students, missionaries and retired clergy).

Sir Kenneth Grubb, the Chairman of the Survey Application Trust, has long been a member of the Christian Frontier Council. He will be a regular contributor to *Frontier* and Chairman of the Board of Management. He and John Lawrence are old friends and have collaborated on many projects. Their association began during the war when Kenneth Grubb was Controller of Overseas Publicity at the Ministry of Information and John Lawrence was British Press Attaché in the Soviet Union.

The Survey Application Trust, often known as the World Dominion Press, is a small Trust founded in 1924 with a double objective. It seeks to study and promote the principles of self-support, self-government and self-propagation by the newer churches overseas. It is concerned to describe and stimulate the extension of the Gospel to those areas, geographical or social, where it is not effectively known or applied.

Mollie Hicks, at present Associate Editor of *World Dominion*, will be Associate Editor of *Frontier*. Mark Gibbs will be News Editor. A great deal of raw material for news comes into Sir Kenneth Grubb's office—he is, among other things, Chairman of the Commission of the Churches on International Affairs and President of the Church Missionary Society. Hitherto it has not been possible to make full use of this but *Frontier's* News Editor will use it for an expanded Frontier Chronicle. This is one of the many ways in which *Frontier* hopes to give its readers better service than either the CHRISTIAN NEWS-LETTER or *World Dominion* can give.

Subscriptions to the CHRISTIAN NEWS-LETTER will be credited automatically to *Frontier* unless otherwise requested.

The Philosophical Frontier

T. R. MILFORD

The frontier between Christian theology and secular thinking is an extended one. In some places it is fairly settled and the lines of demarcation are agreed. But at any moment at some point the front may become active, controversy is aroused once more, and by the time it has died down the frontier is found to have shifted. Some area of life or thought which had seemed to belong to theology has had to be abandoned, or, it may be, theology has once more successfully asserted its claim to be heard.

At the present time, there is activity on the philosophical front. This is to be welcomed because it had seemed that there was a gap between religious and secular thinking across which communication was becoming increasingly difficult. In reaction against the liberalism of the previous generation, the theologians have been stressing the uniqueness of the biblical revelation "over-against" all philosophies of religion; but they could avoid a head-on collision with secular historians and scientists by not laying a corresponding stress on the historicity of the peculiar events which had in the past been held to establish the truth of the message. Secular thinking meanwhile has been more and more dominated by scientific method, the idealism which seemed to provide a link between Christian talk about God and the humane consideration of values, has broken down and what Austin Farrer calls "the bridgehead of seriousness" provided by metaphysics, is itself under fire.

The importance of the contemporary "analytical" or "linguistic" philosophy is that it makes articulate the best contemporary thought over a very wide field. In this it is characteristic of philosophy at best in every age, and particularly perhaps English philosophy. Ayer's *Language, Truth and Logic*, Ryle's *Concept of Mind*, reflections and echoes of Wittgenstein, philosophical Pelicans, talks and discussions on the Third Programme, find an audience and a response among many thinking people who make no claim to be philosophers, but find in this philosophy an intelligible account of how in fact they think and talk—about their science, about history, about morals and politics, about themselves, and contemporary society. It aims above all at giving a lucid description of what in fact takes place when people are thinking and talking. And to give a lucid description of

what in fact takes place is exactly what the sciences are trying to do to each in their own field. It is what the literary critics are trying to do too, when they say what a poet is at.

The sciences have learnt to be modest; they don't say what things are, but only how they behave; and this includes psychology, which can afford to leave quite open the question of the "existence" of the "soul". This applies to philosophy also, which, as Professor Ryle triumphantly shows by doing it, can describe what happens when you think and talk (but more particularly talk), while leaving on one side the unanswerable question whether you have have (or are) a mind.

Intelligent people also talk about religion, and the philosophers whose business it is, must make clear how they do that too. They find in Christianity as well as in other religions, many quasi-factual statements which are obviously mythological, using poetical and imaginative symbolism, of which it is often possible to give a reasonable account on psychological lines. They register attitudes, record and commend decisions, and support them with significant stories which are effective at much deeper levels than conscious argument.

Some Christians would be willing to accept this as a sufficient account of what they mean by believing. Thus Professor Braithwaite in *An Empiricist's View of the Nature of Religious Belief* says that by declaring his belief in Christianity he commits himself to living "agapeistically" (that is in accordance with the principle of *agape* or love in the N.T. sense) and supporting his resolve by the Christian story (how the Son of God came down from heaven, etc.) which however need not be accepted as true. Some at any rate of those who call themselves Christian existentialists might also agree that theological statements are something other than what they seem; for they say, you cannot say anything about God; you can only address Him.

But can you address Him unless you believe that He is? Most Christians would say No to this, and would claim the support of the whole tradition of Christian theology, both Catholic and Protestant, which undoubtedly makes statements which look like statements of fact, albeit of a supernatural kind. Indeed, they go into considerable detail, about the nature of God, the working of grace, the sacraments, the soul, the future life; and the subject of controversy is which of these accounts are true, not merely which are helpful or significant.

But are theological statements assertions at all? There are two difficulties in holding that they are. The first is the difficulty of

deciding what they mean, and the second is the difficulty of how they can be known to be true. Knowing what a statement means and knowing how it might be verified are very closely connected; for if you cannot indicate anything at all which is the case if the statement is true but would not be the case if the statement were false, it is hard to see what you have asserted. Professor John Wisdom in his famous paper "Gods" tells of a deserted garden and two people finding it. One says that no gardener looks after it now—look at the weeds; the other says a gardener still comes—look at the signs of order. They search and see no one; the believer says the gardener is invisible; they listen with microphones—he turns out to be inaudible too—intangible, in smellable even by bloodhounds, and generally indetectable. One still believes that the gardener comes, the other denies that there is any such person. But what is the difference between them? Nothing actual; at most, something in their attitude to the garden.

Professor Anthony Flew applies this story to the situation where a child is dying of cancer; and the believer asserts that His Father in heaven loves him, but has to explain that God does not love His children as an earthly father does. Many theological statements, he holds, are of this kind. There is no conceivable event or series of events the occurrence of which would be admitted by sophisticated religious people to be a sufficient reason for conceding "God does not really love us then". "A fine brash hypothesis may thus be killed by inches, the death by a thousand qualifications".

In this case the believer thought he had a clear idea of what he meant by "God loves His children", but showed that he didn't really know what he meant and so shifted his ground continually. The believer may say he believes a doctrine and admit he does not understand what it means. But what am I saying when I declare my belief in the Holy Trinity at the same time saying I cannot understand what it means? Have I said anything, or made a meaningless noise like "I believe in the boojumitude of the snark"? Perhaps though I don't understand, I take it on authority, so that it is like "I believe in the Quantum Theory". But then I believe that *someone* understands the Quantum Theory. It would be irresponsible to say I believed it if no one understood it.

Such criticism is valuable and antiseptic, but it simplifies things too much. Even in physics, the line between understanding and not understanding cannot be drawn so tightly; does anyone *understand*

the Quantum or any other basic theory so thoroughly that there is no mystery left?

Aiming at clarity above all things, contemporary philosophy abhors a mystery. Its temptation when faced with mystery is to reduce the mysterious statement to something else, expressible in terms which can be publicly declared, understood by anyone, and verified by anyone who commands the appropriate technique. Statements about minds on this view are really about overt behaviour; talk of the freedom of the will is really about the various kinds of pressure and conditioning which influence behaviour and so on.

But the mysteries remain. Science and everyday behaviour depend upon convictions which cannot be empirically verified or refuted. The external world exists and is a rational system; people other than myself exist, and their observable behaviour bears much the same relation to their subjective experience as my own behaviour does to mine. How we know these things, and how we ought to describe them are just the classical questions of metaphysics, to which A. J. Ayer returns in his Pelican *The Problem of Knowledge*.

A Christian should not be scandalised by mystery. He expects God to be mysterious, and is aware that faith is often paradoxical. But as a philosopher he is bound to examine apparent mysteries as rigorously as he can. Not every paradox is a profound truth—it may be really nonsense, it may be merely muddle; people do hold together incompatible half truths by the exercise of what is indeed double-thinking. *Quia absurdum* is not a sufficient reason for saying *Credo*.

Nor can the Christian any longer ensure his intellectual integrity by merely repeating the traditional formulae as if they explained anything. The Christian lives with his neighbour in a recognition of mutual responsibility which has been traditionally safeguarded by the doctrine of the immortal soul. But the word "soul" is not sacrosanct. The meaning of "immortal" is also far from clear; the philosopher has the right and the duty to examine it rigorously, and to ask awkward questions, such as "What exactly is supposed to be identical before and after death"? What the Christian as man living with his neighbour is concerned to ensure is that the account which is given of his neighbour justifies the serious regard which Christ and His Saints enjoin.

The Christian as such gives an allegiance to Christ which is final and absolute, and in that allegiance finds a clue to the holiness of the saints, and the meaning of his own life, his experience of obligation

failure, forgiveness and the rest. The theologian articulates all this under the general formula of God's saving action as described in the Bible. But the philosopher still has the right and the duty to call question the use of words like personality, love, action, purpose, and existence as applied to God. And the Christian philosopher is concerned to ensure that the Godward reference which is the mark of the Christian life (and so, he believes, of all properly human life) is not explained away. It is quite true that much religious language is addressed to God, rather than talking about Him. It registers attitudes and records resolutions; it repents, worships, and makes requests. If this were not so, belief in God would be merely a pious opinion, affording no ground for doing or abstaining from doing anything in particular. But, as in our dealings with one another, there is no hard and fast line to be drawn between "encounter" and "knowing about", so the content and meaning of prayer and the rest depend on doctrines about God which are accepted as being true. And so the philosopher cannot avoid making the attempt to explain how it is possible to say meaningful things about God when God does not fit into any of the ordinary logical categories, and how it is possible to recognise their truth when the ordinary empirical tests do not apply.

Religion has indeed its own insights and its own clues, into which one has to be initiated, rather as one is initiated into the practice of an art; and some sceptical philosophers may rightly be written off as clueless. But God is at the end of every line, and there are clues to His working in the publicly ascertainable facts which science deals with.

(Canon Milford suggests that readers who wish to follow up the argument of his article and to "witness the debate at close quarters" may find the following books useful: *Logic and Language*, ed A. N. Flew (Blackwell) 2 vols. is a convenient collection of "general philosophical articles in the contemporary manner, including some famous papers". *New Essays in Philosophical Theology* (S.C.M.), ed. Flew and MacIntyre is "the easiest introduction to the application of contemporary philosophical method to theology". *Faith and Logic* (Allen and Unwin) by Austin Farrer and other Oxford philosophers contains essays "some of them quite brilliant, making at length... some of the points hinted at above". *An Empiricist's View of the Nature of Religious Belief* by Prof. Braithwaite is a single lecture which has become famous. *Language, Truth and Logic* and *The Problem of Knowledge*, both by A. J. Ayer, are standard works. Other books are referred to in the editorial notes of this issue of the CHRISTIAN NEWS-LETTER).

Rock 'n' Roll and the Teddy Boys

LESLIE PAUL

We are indebted to the "Christian Action News Sheet" for permission to reproduce the following article. The October issue of the CHRISTIAN NEWS-LETTER will contain a major article by Leslie Paul on "The New Angry Young Man".

I know the Teddy Boys. They sprang up a few years ago in such places as Lambeth, Brixton, the Elephant and Castle, and Battersea, where I have my flat. I have twice got myself involved with them in the interests of law and order. Historically speaking, as you might say, they followed the spiv whose thin, black, pointed shoes, padded shoulders and rakish homburg made him the delight of the post-war cartoonist. In fact, the Teddy Boy modelled himself somewhat on the spiv. He too was going to be the wide boy. The cut of his jib was to announce it.

Is the Teddy Boy movement all bad? I am afraid that Christian opinion is readier to condemn than to understand. Let me therefore try to say what I feel to be good about this new enterprise of English youth. Of course, it *is* an enterprise. It is almost the first appearance of working-class youth as innovators of fashion. The Teddy Boy affair owes nothing to Hollywood and little at all even to the British upper classes. It is suburban home-grown. It is true that Edwardian clothes derive from that brief revival in Mayfair which followed the war. But when the young lads of the inner suburbs took over Edwardian suitings they transformed them in their own way. They lengthened the coat and gave it the character of a hacking jacket. They added the typical Tony Curtis haircut to the ensemble. They changed colours and materials. It is a mistake to imagine that Edwardian clothes are uniformly black. The parades in Battersea Park on a warm Sunday morning reveal a variety of styles. Besides, the elder Teddy Boys—the *avant-garde*—have grown up, done their military service and got themselves married. The younger ones, with stove pipe jeans and multi-coloured jackets, represent the second wave of the movement. All the same, a Sunday morning parade witnesses to a staidness of dress among boys and girls and even a uniformity of attire which surprises one. Add curly-rimmed bowlers or straw hats with coloured ribbons, and it might be Battersea Park after-church parade about 1907.

I cannot for the life of me see why this sartorial originality upon the part of working-class boys should be thought a wicked thing. Never before in history has working-class youth had the means or the leisure to be original. The back streets, the council flats, and the blocks of "buildings" from which these boys come produced even just before the war their crop of ragged, barefoot boys and their unemployed workmen with cloth caps and chokers. The modern display of £25 suits is the protest of young men with money, who are still in dismal back streets, against that past which they disown. They are bored with "the old man's" anecdotes of his struggles, with the stale talk of socialism, with the shadow of an ancient poverty which now sounds like an old wives' tale. And their dress announces that they have rejected all that. They do not feel a depressed class. They feel a *different* class. They are not conscious of economic oppressions. They are simply *against* most of the established things of society. In some senses the Teddy Boy movement is a hopeful thing. It is a mark of independence, perhaps a sign that a new generation has to make its own way and will not be spoonfed. It is important not to condemn the whole thing out of hand.

However, there is another side to it. These young men do not belong to the ancient proletariat, or do not think they do. They have broken ideologically with it. But they do not belong anywhere else either. If the trade unions, the co-ops, the left leagues of youth do not win them, neither do the churches or chapels, nor the Rover scouts, nor the evening institutes. They do not patronise art galleries or public concerts or visit the libraries. They do not *do* anything at all if they can avoid it, other than enjoy themselves. They certainly never offer any voluntary labour for anything. In fact, they feel themselves outside society and admit no responsibility for it. They are the reactors, the instinctive rejectors. They are the products of the Secondary Modern Schools, those hopeless ones who knew at the age of eleven that they were the rejects of the system. Schooling was to most of them a waste of time, and the last year, between fourteen and fifteen, which was intended by the Butler Act to give them the possibility of higher education was a furious bore, a penal imposition by "they", mitigated only by the co-educational nature

of most secondary moderns, a circumstance which facilitated the first sexual liaisons. For the most part they had acquired no industrial skills, and were not interested in them, and apprenticeship was seen to be a barrier to immediate high wages. Anyway, they had

discovered what they thought to be the good things of the civilisation they lived in—sex, drink, money, the good time. Any denials of these values just stank of hypocrisy to them. The opposition between established culture and the one musical experience which really excited them—jazz, swing, jive—simply confirmed them in the stuffy make-believe of our culture.

“Rock ‘n’ Roll” was the demonstration of this. Basically there is nothing more in rock and roll music than a powerfully hammered rhythm. The nearest thing in my own childhood was a rousing Sousa march. Well, no, perhaps there is a compulsive note in the music which adds a sexual pressure—a hint, in fact, of frenzy. It is surely not an accident that this strident music touched off the most astonishing demonstrations—dancing in the aisles, the smashing of furniture and ripping of seats, the stoning of police. Yet it was only in part ungovernable. It was even to some extent calculated—an excuse for a demonstration against things as they are. The undisguised barbarism of the music made possible a demonstration of the barbaric values of the young: it was all a cultural cocking-of-the-snook at society. They bit their thumbs at us. And that’s the warning in it.

It is a warning because we have very little to offer these young people—we do not at present offer them hard work and hope (military service blocks that for most of them), nor the sacrifice and comradeship of movements which appeal to them, nor skills in which they can take a pride, nor a creative role in our social and cultural life. We do not offer them anything they feel they can believe in, let alone die for.

When they leave school they lose themselves in blind alley jobs which bring in good money. They live where their parents live—in back streets where they suffer the boredom and malaise of a dreary urban civilisation from which they can escape only to the cinemas, dance halls, and cafés among the bright lights. They hardly know articulately what they are against: they just know that the jeer comes easily to them.

Their many deprivations produce a spirit which piles up hatred, which begets violence. The sinister thing is that the Teddy Boy movement is constantly degenerating under the pressure of its reckless elements for whom crime alone promises the total thrill they are looking for. There is much pressure, as Donald Ford showed recently in the *Sunday Times*, upon the innocent and law-abiding to conform

the pattern set by the leadership. If you wear a Teddy Boy suit society marks you as approving the general pattern of Teddy Boy behaviour—the life with gangs and molls and broads. If you seek to contract out by dropping the suit, in many streets you mark yourself out to the Teddy Boys as one who does not conform, and may be lucky to escape violence. Boycott is certain. The church-going boy, the club boy, or the Scout is specially marked out for attack. He is supporting the wrong side.

Here the anti-social pattern of the moment shows itself. Those of a generation it most hates are those who show social responsibility, anxiety to conform to the codes or to support the institutions of what most of us would regard as normal society.

It would be easy to use the popular jargon and to say that this is a confession of failure" and to ask for the maximum repentance on the part of Church and Society for having "failed to win youth". However, I don't think that either Church or Society has failed—they have both been rejected out of hand. Society offers many opportunities to the young through compulsory education, voluntary institutes and agencies. The Churches of the land offer opportunities which are legion. No country has more voluntary movements, or more flourishing ones. But the Teddy Boys just don't want them, they won't have them, for the price of having them is "conforming" to something, and they refuse to conform. A direct approach to these young, whether evangelising or clubby, cuts no ice. It is not that the Churches have failed to make contact or to put their case. No, the Teddy Boy young have seen the Church and State coming a long way down the road, and they have cut off down a side street to avoid them.

It seems to me that the answer is not to soften the difference between the Teddy Boy and Church and Society and to turn the Teddy Boy into a misunderstood little chap who has only to be loved by someone to be put on the right road. I would say that the task is not to wrap differences in cotton wool, but to sharpen them, to show clearly and through living example, how far the Church is *away* from the Teddy Boy standards of judgment. The Church must be seen to be the steel of holiness rather than the fog of aimable but misfiring good intentions. Society must demonstrate in the daily life of cities that it believes in the beauty we prate about when we are discussing . The Teddy Boy is one of the many contemporary judgments on the gap between our professions and our practice.

South African Protestantism and Apartheid

Dr. Shepherd, President of the Christian Council of South Africa, writes regularly for "World Dominion". We welcome him to the CHRISTIAN NEWS-LETTER and hope that he will write for "Frontier" in the new year.

R. H. W. SHEPHERD

The practice of *apartheid* (preferably called by some "separate development") dominates South African life. In many of its phases it is supported by the general white population, but its extremest expression has come in the legislation of the present Government, largely with the support of the Dutch Reformed Churches. It postulates that the white and non-white peoples should live as much as possible apart from each other, and that they should develop separately, though with loyalty to a common country. General Hertzog, who in his fifteen years of premiership laid the foundations of political *apartheid*, contended that there should be white and non-white pyramids, with the way open for individuals in each section to reach the top of their own pyramid.

The passion for separation was not always in the forefront. The beginnings of European civilisation in South Africa came through the arrival of Commander Jan van Riebeeck and his companions in 1652. From the first they sought the conversion and civilisation of the Hottentots and other aborigines. Their first convert was a Hottentot girl, Krotoa, or, as the settlers called her, Eva. This girl was educated, received into the Church, was married to a European, and, though her character later deteriorated, was given the honour of burial in Cape Town Castle, an honour reserved for notabilities.

At the Cape there was originally no colour bar. The only distinctions drawn were between Christian and heathen, baptised and unbaptised. Converts from heathenism became members of the Church of the whites and attended their services. Whites and non-whites attended Communion together. Sometimes part of the church building was reserved for non-whites, but that remained the exception. Indeed for nearly two centuries there was no colour bar.

From 1652 to 1804, there was no independent Church in South Africa. There were congregations belonging to the "Classis" (Presby-

ry) of Amsterdam, while the ministers were officials of the Dutch East India Company. In 1804 these congregations were organised as Church for the first time—the Dutch Reformed Church. At the Synod of the Church in 1829 the question of separate church services for whites and non-whites was discussed for the first time. It was asked whether non-whites who were members might continue to attend Communion with white members. It was unanimously decided that it was self-evident that Communion be administered to both groups together. There should be no separation. "It is an unshakable rule founded on the infallible Word of God." It was added that the mere discussion of the question was unworthy of the Christian religion.

"Concession to Prejudice"

In one part of the country, towards the Eastern border of the colony, in the district of Stockenstrom, difficulties arose because some white members, who had come into a non-white congregation, wished to celebrate their own Communion after the ordinary celebration. They were allowed to do so as "a concession to prejudice and weakness". The decision made locally, came before the Synod of the whole Church in 1857. The matter caused a stir, but on 11 November, 1857, the Synod passed the following resolution by large majority: "This Synod regards it as desirable and Scriptural that our members from the heathen should be accepted as members of our existing congregations wherever it is possible, but where difficulties, on account of the weakness of some, should hinder the advancement of the cause of Christ among the heathen, the congregations from the heathen which have been or are still to be established will enjoy their Christian privileges in separate buildings or establishments". It is therefore clear that the Synod believed that it was not in accordance with the Bible to have separate Churches, but yet it accepted *apartheid* as a concession to some.

The resolution was founded, not on Biblical, but on practical grounds. Many ministers deplored the existence of colour prejudice and hoped that "the walls of separation would fall", although they were convinced that separation could not be abolished by force. Since 1857 *apartheid* in the Church has increasingly been applied. Therefore the Synod decided in 1880 to establish a separate Mission Church. As a result, whites and non-whites have their own churches. Mixed service of whites and non-whites in the Dutch Reformed Church is now practically unknown. It is admitted that whites and

non-whites are equal in the sight of God, but for practical reasons whites and non-whites should worship in their own churches.

In 1956 an important statement was published by the Dutch Reformed Church in the Transvaal, stating the Church's views on race relations. It points out that since 1881 no fewer than nine indigenous daughter Churches have been founded, several in the various provinces of South Africa, one in Central Africa, one in Southern Rhodesia, and one in Nigeria. And it declares that the aims of these foundations were to bring about a more effective furtherance of the Church's internal missionary endeavour.

There was a realisation of the cultural and social needs of the non-whites, and a sincere attempt was made to minister to them more efficiently and to train them for church independence and leadership. A notable and much-respected leader of the Dutch Reformed Church in Cape Province, Dr. G. B. A. Gerdener, said: "In all that time there was never any thought of oppression or neglect. On the contrary, as their numbers grew and their buildings and separate congregations multiplied, provision had to be made for their better development and for their acceptance of responsibility. For this reason the coloured members automatically left the European congregations, and established their own congregations."

It is held that the present custom by which each racial group is limited to membership of its own Church must be regarded as the result of:

- (a) The founding of indigenous Churches, each with its own interests and aspirations;
- (b) the cultural, social and other differences of the ethnic groups;
- (c) the practice of ministering to the spiritual needs of the non-whites separately by specially trained missionaries, because of differences of language and for other reasons;
- (d) the great social and political repercussions of the first half of the nineteenth century. This must possibly be regarded as the chief reason why the policy and opinion of the Church with regard to this matter underwent such a remarkable change in the half-century between 1830 and 1880.

The custom, it is declared, arose from a matter of practical policy and not of principle, and this is proved by the following:

1. The families of European missionaries and other Europeans often worship in the Mission Churches;
2. The inclusion of two non-white congregations in the Mother (European) Church and the presence of their delegated elders at Presbyterial and Synodical gatherings;
3. The special services at some places which are attended by believers from all racial groups.

It is emphasised that not one of the Federated Dutch Reformed Churches has ever legally or in any other way forbidden the communion of believers from the various racial groups.

The Dutch Reformed Churches have a doctrinal approach to racial matters. It is officially declared that the Church cannot associate itself unreservedly with the general cry for equality and unity in the world today. The motives and aims behind this cry are not always purely Christian. It is a false unity that men seek to realise without Christ in a sinful world.

The Dutch Reformed Churches, we are told, have a genuine interest in the ecumenical striving of our day. The zeal for this has been enlivened by the Spirit of God with a view to the future. No one with a true conception of the Biblical teaching on the unity of the Church of Christ will be able to dissociate himself from this attempt towards a better embodiment and realisation of our oneness in Christ. "We have the symbols of the vine and the branches and the body with its members, and Scripture also demands that we should be one, even as the Father and the Son are one".

Unity, we are told, already exists in Christ. It is found in the very nature of the Church of Christ. This nature is not found in the institutionalised or organised Church, which appears in numerous and often conflicting forms. The nature of the Church is found in the communion of persons united in Christ, over against the rest of humanity, through faith by the Holy Spirit, as members of the same mystical body. Here we find a unity much stronger and more real, more intense and more dynamic, than general friendship or goodwill or co-operation. It is an organic unity of all who, by the Holy Spirit, have been incorporated in Christ. This unity cannot be destroyed by the multiplicity of instituted Churches or by the derivation of believers from various nations and races.

Because of sinful nature the Church is still imperfectly manifested on earth. It displays lack of holiness and power, so also of unity. One of the chief factors is racial contrasts and racial tensions in the world. In South Africa this plays no small part, and it makes the unity of believers from different nations and races very difficult. This is true not only of the relationship between Europeans and non-whites, but also of the relationship between all population groups. "The Church is becoming aware of the danger of acquiescing in race relations which may perhaps not be in accordance with the Word of God. Therefore the Dutch Reformed Church is listening afresh to what the Word of God has to say on all this".

Those of other Churches who have attended conferences with adherers of the Dutch Reformed Church have been surprised at the emphasis placed on certain portions of Scripture. This is particularly so in regard to the doctrinal edifice built up on the story of the tower of Babel. It is contended that unity does not annul diversity. After the Fall, God maintained the unity and diversity of creation.

He decreed even greater diversity in order to restrict the expansion of power of mankind in its apostasy and insubordination to Him, and to check the effect of sin in this way. In His mercy he decreed a multiplicity of tongues and peoples and dispersed and established the human race over the face of the earth. (Genesis xi, 6-9; Acts xvii, 26.)

One of the ways in which diversity among nations shows itself is in the superiority of some in influence and authority. "The natural diversity and the different spheres of influence and relationships of authority which God has ordained are in no way broken down by this unity in Christ, but are rather restored and sanctified. The superior and stronger will in every respect uplift the weaker or inferior so as to become a worthy fellow-member of the body of Christ."

The position of the Dutch Reformed Churches may be summed up through certain further declarations in the statement previously mentioned:

"The Church is supra-national, not a-national".

"Because of exceptionally difficult circumstances in South Africa . . . principles can be applied only with discretion and difficulty owing to the concrete historical situations. Therefore it cannot be denied that, owing to the tremendous differences existing in our country any untimely or enforced expression of this unity can do considerable harm to the interests of the Kingdom of God".

"Nowhere in the Scriptures do we find the forced application of fundamental social principles. Without any constraint the fundamental truths of Christian unity, equal worth, and freedom led to the eventual freeing of the slaves, the emancipation of women and the more complete realisation of the *koinonia* of the people of God".

"Account must be taken of the fact that in South Africa there are 2.8 million Europeans and 11.3 million non-whites, of whom the majority are either complete heathen or gradually approaching a new way of life under the influence of Christianity. Because of the danger of being swallowed up by a numerically stronger heathenism, which might have caused European civilisation to lose its spiritual and cultural heritage, the Dutch Reformed Churches in South Africa did not hesitate to warn against the integration of European and non-white races".

"At present there is an attitude and relationship of good will between the various Dutch Reformed mother and daughter Churches, a relationship that would most certainly be undermined if we were to abandon the policy of separate Churches.

In the English-speaking Churches *apartheid* does not find so large a place or justification. It is true that Europeans mostly worship by themselves, and non-Europeans by themselves, on the congregational

evel. But in the courts of the Churches—and this is particularly marked in the Anglican, Methodist, Presbyterian and Congregational Churches, which are the biggest and most influential of the English-speaking bodies, all races meet and mingle. In cathedrals and other hurches whites and non-whites frequently worship together. Separate ongregations are the order of the day largely because of language ifficulties. It must not be overlooked that in South Africa there are even different vernacular languages constantly in use.

Separate Courts

At the same time it must be admitted that so great a champion of the African people as Dr. James Stewart, Principal of Lovedale, held that for the development of responsibility and the training of Africans in church leadership they should have their own church courts at all levels. Thus, partly owing to his advocacy, we have today the Bantu Presbyterian Church of South Africa, which was founded in 1923, and is the daughter of the Scottish Missions. In this Church there are Kirk Sessions, Deacons' Courts, Presbyteries and General Assembly, and at all levels African Moderators preside. The highest court, the General Assembly, has more often had an African Moderator than a European one, though the European missionaries have equal rights in all the church courts. It is noteworthy that this autonomous Church was founded chiefly at the request of the African ministers and elders who wished to have their own body. It is contended that with such an arrangement African dignity is increased and they are trained in the management of their own spiritual concerns.

With certain modifications other Churches have followed suit, so that we have today the Congregational Bantu Church, the Baptist Bantu Church, etc.

The passion of the present Government and its commitment to partheid was demonstrated recently when Parliament discussed the Native Laws Amendment Bill with its notorious "church clause". Mr. Verwoerd, the Minister of Native Affairs, proposed a clause which, in summary form, read:

"No church to which a Native is admitted may be conducted outside a Native residential area without the approval of the Minister given with the concurrence of the local authority".

The Christian Council, which represents all the principal Churches and missionary societies with the exception of the Dutch Reformed

and the Roman Catholic Churches, challenged this as an interference with Christian liberty. They were supported by protests from the bishops of the Anglican Church and other Church leaders in all parts of the country. Firm intimation was made to Government that if the clause was embodied in an Act of Parliament it would be disregarded. The Minister declined to receive a deputation from the Christian Council but received one from the Dutch Reformed Church, which also had misgivings. The Minister submitted a re-drafted form, which, in summary, read:

"The Minister may by notice in the *Gazette* direct that no Native shall attend any church or religious service outside a Native residential area if in his opinion the presence of Natives causes a nuisance to residents or is undesirable having regard to the locality. The Minister must get the concurrence of the local authority, and the African who contravenes this notice may be sent to gaol".

Church leaders held this to be even more obnoxious as it was removing the penalties for contravention from the shoulders of the ministers of religion to those of the voteless and voiceless African. The Minister made a third attempt at re-drafting, and it came out in the form:

"The Minister may by notice in the *Gazette* direct that the attendance by Africans of any church or religious service shall cease on a date specified in the notice". (The conditions about "nuisance" and "undesirability", the concurrence of the local authority and the prospect of the offender going to gaol remain unchanged.)

The clause has passed into law. The Churches of the land are of one mind in their condemnation of the clause, except for one solitary body. The Dutch Reformed Church issued a statement declaring that it was convinced that no violence would be done to the Church's principles. This attitude would have caused unrelieved gloom among churchmen generally were it not known that many in the Dutch Reformed Church are uneasy about the trend, and that powerful voices have been raised in protest from the heart of the Dutch Reformed Church itself.

Anxiety

An expanded version of Dr. Denis Martin's talk on Psychiatry and the Healing Ministry of the Church given at the last Frontier luncheon will be published in the autumn by the Epworth Press at about 1s., under the title Anxiety.

Frontier Chronicle

Showing Britain to Hungarians

About 20,000 Hungarian refugees have been given asylum in this country. Of these about 4,000 were brought over by the Coal Board with the promise that they would be absorbed into the mining industry, and they constitute a problem of their own.

Of the remaining 16,000 about three-quarters have now been absorbed into the life of this country. That this amazing feat should have been accomplished is mostly due to the outstanding work done by the British Council for Aid to Refugees. There still, however, remains some 4,000 unabsorbed. Most of these came to this country on the solemn assurance that they were in transit to the United States. This assurance cannot now be fulfilled and this has caused very understandable feeling of resentment.

With this in mind Dunford College was approached by the British Council for Aid to Refugees and a plan was devised in which eighteen Hungarians (two from each camp) were carefully selected to come to Dunford for a week and see the British way of life in as many aspects as possible during that time. Would it be possible to persuade eighteen resentful and suspicious men, in the space of a week, that Britain was after all a place worth living in?

Many people were approached in East Sussex to help us with this, and they all rose to the occasion magnificently. A factory, a farm, a village, a police H.Q., a magistrates' court, several schools, a landed estate, a racecourse, a pub, a cathedral were visited. A town clerk, a bank mana-

ger, a trade union leader, a bishop, an employment officer, these and others not only addressed the delegates but entered into the spirit of the thing and played their part to the full.

The delegates came with one overwhelming pre-occupation, namely, "By what possible means can I earn a tolerable livelihood in this otherwise cold, enigmatic, friendless, alien land?" The course itself helped to answer the substance of this question, but far more importantly, the context of it was transformed. Wherever they went, they were met with a warm, open friendliness which disarmed their reserve and suspicions. Never have I seen so dramatically the solvent of hospitality at work.

This can best be illustrated by citing the most memorable moments. A wonderful tea-spread provided by a farmer and his wife—the unopposed re-election amid Hungarian acclamation of the chairman of one of the smallest parish councils in England—the dancing in the village hall after the crowning of the May Queen—the Deputy Mayor of Chichester serving his guests with cakes—the darts lesson in the local followed by a spontaneous recital of Hungarian popular songs accompanied by a very well-worn piano.

The project was successful beyond our hopes. Every member left convinced that England, with all her shortcomings, was worth adopting as a motherland. And on return to their camps they were heavily cross-questioned by their compatriots, with the result that a considerable number decided then and there to accept the

posts offered them. Moreover, at least two of the party, one of them with his young wife, have already settled down happily in West Sussex as a direct result of contacts made on the course.

Enthusiastic tributes were offered by the members, of course, but these, in themselves, might have been a mere oblation to the gods of hospitality. However, on the last Sunday morning a less articulate but far profounder tribute was paid. During

the week many had clearly demonstrated their reserve (to use the mildest term) towards the Church and all her ways. Yet that morning there was not one who did not attend, entirely of his own accord, the First of All Services at the Roman Catholic and Parish Churches respectively.

We have been asked to conduct a course on similar lines, but of a fortnight's duration, in the second half of July.

R. G. BLISS.

A French "Academy"

Without anything like the financial resources of a German Evangelist Academy, the French Protestant Lay Training Centre at Villemetrie, thirty miles north of Paris, is nevertheless making steady progress. The centre is modestly but adequately run by four full-time members of the Community of Villemetrie, with two probationers and two house assistants, and its leader, Pastor André de Robert, reports that at least 900 people attended courses during the last year. Their own printing press now produces a monthly bulletin and much other material, including some 40,000 copies of their Bible study plan.

Most of the courses have been attended by professional people from

the Paris district, and these have included not only Reformed Church leaders, but many people on the fringe of the Church. One activity which has proved particularly successful is the organisation of laymen's retreats, which are now held during the last week-end of each month. Guests are offered a week-end of silence and worship, in a friendly and not too rigid atmosphere. Themes are suggested for meditation, and are incorporated in the Saturday night and Sunday worship. There are opportunities for some (but not too much) discussion. Such experiments in "Reformed" retreats are welcomed by lay people who might find the more formal and traditional methods less well suited to their needs.

Bad Religious Films

Is it not time that Christian intellectuals gave serious attention to "religious" films? There was held at Swanwick recently a large conference on "Film in the Church", which attracted over 100 delegates from 17 countries, under the auspices *inter alia* of The World Council of Churches and The Religious Films

Society. The quantity of religious films available nowadays is impressive and bewildering. A good deal comes from the United States; but even in this country a considerable amount of money is spent on film production, and a great many non-commercial film showings are sponsored by Church groups, Sunday schools

d the like. The quality of much this material is low, whether diged from a theological or from a chnical standpoint. Some of the rerts presented at the conference ggested that some films show the ristian life to be much too easy. e of the reports suggested "other ns are hypocritical: they show the ristian taking pride in his good- ss, as distinct from the badness of e non-Christian. Still, other films n only be described as dishonest."

The conference also considered the question of Christian censorship or recommendations of commercial films. Pastor Hess, of Germany, maintained that in his country the Catholic and Protestant comments on films achieved a reasonable broad-mindedness and yet dissuaded people from seeing really objectionable films, and claimed that this had had a healthy but not too restrictive influence on the industry in his country.

Church Union in North India?

I am continually astonished at the owness of church people in facing implications of the schemes for church union in North India and kistan and in Ceylon, which have reached an advanced stage of preparation. They will be one of the eft subjects for discussion at the mbeth Conference next year, and ere are already indications that the suing debate may face all the urches with some very difficult and y momentous decisions. I suppose shall be told that "it is all so y sudden". But it has been on way for at least forty years. Let hope that the debate about South lia has taught us something about spiritual principles on which ese discussions should be oncted. But the two schemes in orth India and in Ceylon raise quite w problems. They adopt a completely different approach to the ification of the ministry. Morever, Baptists and Episcopal Methodists are taking part in the North lia negotiations; their presence is new factor which is a ground for at thankfulness, but it raises quite w questions. A friend in North lia writes: "We had a very good

meeting of the Negotiating Committee at the beginning of April at which further improvements were agreed to, but it was unanimously agreed to present this revised plan for the decision of the seven churches which are now negotiating."

The Revised Edition of the Plan of Church Union in North India and Pakistan is now being printed in Madras, and copies will soon be available in London at the Lutterworth Press. At the same time a revised edition is being printed of the Services proposed for the Inauguration of Union and for the Ordination of Presbyters in the United Church. I recommend those who wish to follow this important matter more closely to subscribe to the excellent quarterly, *Church Union News and Views*, which can be obtained from Rev. Dr. W. M. Ryburn, Theological College, Saharanpur, U.P., India (3s. 6d. per annum to subscribers in U.K. and Europe). Details of a conference at Dunford on Church Union in North India, Pakistan and Ceylon are given on another page of this issue of the CHRISTIAN NEWS-LETTER.

J. W. L.

The Church and the Arts

It used to be a complaint of intellectual people that apparently all the interesting people would be found in Hell. Some recent information almost suggests that the old quip was a misprint for Hull, where the Church of St. Mary Lowgate has recently achieved a rare success with its Festival of the Arts. The Vicar, the Rev. Frank Glendenning, is also Anglican Chaplain to the University of Hull, and the lively co-operation between University staff, students and Church which has produced this festival is a useful lesson to those who maintain that Redbrick and a provincial city cannot achieve much in cultural and religious activities.

The most important event of the week has been the production of a new play by James Kirkup. It is called "Candle in the Heavens," written specially for the festival and performed in the church by the Company of the Way, the local religious drama group. The play deals with the life of St. Hilda, celebrating the 1,300th anniversary of the foundation of the monastery at Whitby, but (to quote the *Manchester Guardian*) "the language and the mind at work in it are uncompromisingly of the twentieth century". Other activities have included some special concerts and a

sizeable exhibition, "The Artist and the Church", strongly supported by the Regional College of Art. Mr. Glendenning writes: "Why are we doing all this? The most obvious answer is that we enjoy it, but we must attempt a profounder answer than this. . . . The Church has come to mistrust Art and the artist has come to mistrust the Church. Our churches have become museums, because to hoard bric-a-brac gives a sense of security, which is merely a variation of the maintenance of vested interests in many Christian communities. The fear of creative freedom is a potent menace to the life of the Church. The daring plans for Coventry Cathedral and Llandaff Cathedral are a breath of fresh air."

"The Artist from his side mistrusts the Church. Often he only sees in the Church a receptacle for his work without seeing the connection between incarnational living and creative art. But what is more serious is the number of times that the designs of the competent artist have been turned down by the Church because they do not comply with the preconceived ideas of church committees. The Church must not be surprised if the Artists of our generation look askance at her."

Without Comment

The Swiss Protestant Church Federation has protested to the Swiss Federal authorities against the consecration of new locomotives by Roman Catholic clergy. The Protestant churches point out that "the Swiss

Federal Railways are the property of the whole Swiss people and should not have to submit to the religious ceremonies of a particular confession".

We believe that the time has come for a growing together of conservative and critical theology and churchmanship. But it will not be easy. The split is as deep, and as difficult to define, as the division between Catholic and Protestant. And it cuts straight across all ecclesiastical divisions. The General Secretary of the SCM opens a discussion which we mean to continue in Frontier next year. Elsewhere in this issue we publish other contributions to this great debate.

“Fundamentalism”

PHILIP LEE-WOOLF

The substance of a talk given at the Frontier Luncheon on 20th February.

I want to preface my main line of thought by two preliminary points. The first is about the status and the spirit of the controversy over fundamentalism. The division goes very deep; it often tears the body of Christ more sharply than denominational distinctions; it is nevertheless a controversy within the Church of God. The unbelieving man, overhearing the argument, is a bit astonished to be told that the disputants are brothers, relying on the same action of God in the same Saviour. On the one side intellectual contempt, on the other charges of treason; theological hatred has not lost its malice.

The controversy is real; truth is at stake; but Christian truth, being what it is, Jesus Christ being who he is, we shall not apprehend him truly unless we treat each other as brothers under one Lord. So though we must speak freely and according to our convictions, it must be without contempt or malice.

The second preliminary point is about the title “fundamentalism”.* Historically it seems to have come from America about fifty years ago, from a series of pamphlets, written to vindicate orthodox protestantism against liberals and modernists, and rejecting scientific and critical-historical theories which seemed inconsistent with faith in God's revelation. For a time it was a label proudly borne here as well as in America. But lately it has fallen into disrepute. For this I think there are two chief reasons. One is the rise, especially in America, of wild sects who have appropriated the term and with

* For this point, as well as several others in this talk, I had the advantage of having seen an advance copy of Father Gabriel Hebert's excellent forthcoming book, *Fundamentalism and the Church of God*. (S.C.M.)

whom British "fundamentalists" have no desire to be identified. The other is the impossibility of holding to a literalist and mechanical theory of the inspiration of Scripture, which was at one time fairly general amongst "fundamentalists", but with which also they do not wish to be identified. As long as people heave at them brickbats labelled "fundamentalist", they will heave back others labelled "modernist" or "liberal" and the name-calling will be regarded as equally misleading on each side. They prefer to be known as conservative evangelicals. In spite of the difficulties of that term also for instance that many evangelicals strongly oppose certain features of "conservative evangelicalism"—I think we should accept it. And it is about certain aspects of this pietistic conservative evangelicalism—forgive the string of words—that I have been thinking for this occasion.

My intention is not to examine the doctrinal positions of conservative evangelicalism—the infallibility of the Bible, the substitutionary view of the Atonement and so on—but to make some points about it as a religious phenomenon, about what draws people to it, about some of its effects, and perhaps about what it requires from the rest of us if the Church's life and our witness to Jesus Christ are not to suffer yet more serious damage. Indeed, though no doubt all serious arguments of this sort are in the end theological—i.e. to do with God's purpose and the meaning of human existence—I do not think that the centre of this controversy is doctrinal in the ordinary sense. As a whole, and at their best, conservative evangelicals lay splendid stress upon the fundamentals of the Christian revelation. They deliver the faith on too narrow a basis, yet in a form that is full-blooded and profound. If there are gaps, for instance, over their understanding of the Church, the great pivots are there—sin and grace, revelation and Jesus Christ. There is a simple depth here which is true and appealing, perhaps especially to young people. But just because the doctrinal fundamentals are not in dispute, at least at the level of the sophisticated in both camps, it is clear that some other dividing factor is entering in and we must look elsewhere for the nature and causes of the trouble.

In the first place I do not think it is simply the false perspective of my angle of vision to find these pietistic conservative evangelical groups particularly thick on the ground among the professional classes, the would-be professional and the about-to-be professional—grammar schools, universities, medicals, accountants, the civil ser-

the city offices of the great business firms. Unlike congregations, they are predominantly male and young—no doubt partly through being based on profession and place of business, but even where this is not inevitable, for instance in universities, it is still true that they are relatively more successful with men, especially young men, than with the other Christian groups.

In the second place, I think there is an illusion that somewhere in the background there is a *führer*, or at least a tightly knit group of leaders. There is certainly for many purposes a high degree of cohesion about the network of groups. They understand and trust each other; they hand on members for instance from school to university. They have a common language, and to use it rightly is a decisive factor in having their confidence. Behind the common language is an experience of Christ, which they can share in such a way that it is recognisably the same experience of the same Christ. One man's description of it rings a bell with another. But although there are these very powerful ties, although there is remarkable unanimity of purpose, for instance about what speaker is faithful and acceptable, each group has its autonomy: usually it exists round and is much influenced by some older and more experienced person, who shames the rest of us by the way he gives his money and his time for the good of his group and the care of its members.

Thirdly, these groups, and especially the leaders, genuinely fear what they regard as Laodicean liberalism. They fear the loss of the centrality and the cutting edge of evangelism; they fear the evaporation of conversion, regeneration, and sanctification. They are stewards of God's greatest gift: their stewardship is at the same time attacked (not that what the Bible promises to the faithful servant?) and vindicated by the success which God gives them. They are tightly-knit groups with a wonderful sense of fellowship, at once sweeping forward and held together in comradeship under the pressure of a ruined and condemned world; with an authoritative message whose truth can be stated and asserted objectively, and which guarantees the reality of the spiritual world.

Now, I think that these groups have characteristics which at the same time correspond to a prevailing mood of people, particularly young people, in the social section I spoke of, and which carry peculiar risks of distorting God's relation to the world. I hope in what follows, though it is critical and perhaps sounds offensive, to bear it steadily in mind that this is a controversy amongst brothers.

Nor should we think that the dangerous tendencies are unrecognised within these groups. They are recognised, and many of the most influential oppose them and work to remove them.

First, young people of this kind feel with special weight the frustration of the middle classes. They find themselves at the mercy of the world, bewildered by it, unwilling in their idealism to be tainted with the compromises it demands, powerless to change it, unsure of themselves, lonely in the kind of suburban life they mostly live. So they easily give themselves to a form of faith which is not interested or is only secondarily interested, in changing the institutions and structures of life: which is only or primarily concerned with individual morality, since it believes that the world lies in the evil one. This tends to a dangerously simplified and reduced idea of sin and of the Christian warfare against evil. I think it is true that the influence of these groups is in general, in political and social matters strongly reactionary: by which I do not mean simply conservative but denying the central spiritual and moral, the human, significance of social and political action. In China, before we were taken over by the communists, there was a great deal of political and social concern amongst students; and I heard a speaker, well thought of in the groups we are talking about, warn students against such concern on the ground that it was a device of the Devil to distract them from what was really important in life.

Second: These young people easily give themselves also to a form of the faith which offers authority and assurance, in place of unsolved questions and a world too bewildering to understand. Particularly today, when they react against a background not of parental religion, as in an earlier generation, but of parental irreligion, many of them will go for an infallible book and an indubitable dogmatic position. Like the rest of us they are of this scientific age, where what is true must be literally and factually true—"a materialistic notion of truth", Fr. Hebert calls it—and here they find the Bible treated as literally and factually true in the same sense as scientific assertions. Although biblical literalism is not maintained by the theologically trained, in practice it is what is received and held to by the rank and file, and justified as pastorally necessary. "If you introduce doubts about geography or history, where will they end up?" This has the effect of stifling the free exercise of the mind; indeed it makes certain questions sinful in themselves, since on this view the very desire for such freedom arises from human self-assertion.

The other great attractive feature of these groups, corresponding a deep need is a powerfully felt fellowship. Indeed, in spite of what I have said about authority and conformity, I know people who belong to such groups who do not believe the official doctrine, but do not raise questions about it for fear of breaking what is most precious, the tight bonds of comradeship. Here they find reconciliation an accomplished fact: the terrible loneliness of suburban life overcome: the division of the churches done away (there is practically no ecumenical problem in these circles): the divorce of work and worship and play gone: and in place of these problems people no longer understand and help you, who having the same experience of God and grace speak your language and speak to your condition. Naturally they call forth intense loyalty and extraordinary devotion: naturally too, nothing must be done, no one admitted, no liaison formed, which threatens the unity of the fellowship. It is psychologically almost impossible for them to understand that this is *human* fellowship, not the divine bond spoken of in the New Testament, which was much more notable for joining people in their differences than in their agreements. To them it is a kind of realisation of the joys promised in the heavenly kingdom.

Now obviously it is at the centre of Christian faith that our Lord Jesus calls for individual decision and individual morality; and that He declares Him authoritatively as the sole Mediator of salvation: obviously too fellowship, very intense fellowship, is a great good. These things all are good and right. But I believe that in the pietistic groups we have been thinking of there is little defence against their corruption; little to prevent escape from the burdens of the world; little to prevent authority becoming a refuge from responsible freedom, particularly of the mind; little to prevent fellowships becoming factories, or even workshops, factories, turning out people according a fixed pattern.

I have put it very strongly because I believe that while this is a Christian phenomenon, nevertheless, particularly because it positively seeks isolation, it has dangerous consequences, dangerous for the Christian mission and for the integrity of the Church.

My point here is that if you have shared the evangelical experience, you easily think, not only that you are right, but that others are wrong. If you believe that God has committed His cause to a remnant which will have to endure persecution, you easily think that your group is that remnant and that criticism is the prophesied perse-

cution which therefore confirms your faith. You are then on the point of unchurching all others; and it is this dangerous point which I think we are reaching, the point at which we will deny before men the reconciling power of Christ. It seems to me essential to find ways of persuading those who hold the faith in this way, first that those who differ from them acknowledge that they *have* an authentic concern for the fundamentals of Christian revelation; second, that fellowship with other Christians *does not mean making truth secondary*, but making the grace of Jesus Christ to draw us together primary; third, that we recognise that they *have* a richness given by the Church's Lord which is really wanted by others of His people; and fourth, that their insistence on biblical foundations is something that is *shared* by us but that is addressed to an unsolved problem of the Church today—how to preach and live biblically in the twentieth century.

That leads me to one last point and the one which is for me the real issue, and here at last we come to a directly theological matter, yet not about central doctrine itself, but about the way in which the central revelation is held and lived, the way in which it shapes and forms our lives. It is that this religious phenomenon which sets such store by the Bible is in reality not biblical enough. It believes, as the Bible does not believe, in a religious life which is something different from one's ordinary life. The Old Testament prophets, for instance, derided a religion which was not social and political through and through; and this is not annulled in the New Testament.

To put the point another way, according to the New Testament "God so loved the world . . .". The Bible speaks of the world *both* as fallen *and* as the stage and object of the divine redemption. The conservative evangelical protest takes into account one side only of this double view; it makes a protest, in the face of secularisation, of big institutions like the welfare state, of an overwhelming world, in favour of personal safety, in favour of individual salvation and perfection; and it leaves the matter there. Theologically speaking, it is a protest against the "this-worldly" character of the historic incarnation and redemption which give the world, and human life in its ultimate status. Here is something which it seems to me cannot be given up. I think it necessary to say and to keep on saying that full conversion means conversion to Jesus Christ, conversion to His Church and conversion to His world.

Biblical Christianity

J. I. PACKER

The blurb says that Fr. Gabriel Hebert's book *Fundamentalism in the Church of God* (SCM 15/-) is addressed in particular to conservative evangelicals. That means it is addressed to me. Under God I was converted, instructed and given my first lessons in Christian witness through a Christian Union affiliated to the Inter-Varsity Fellowship. To it, and to the friends I found in it, I owe a vast debt of gratitude. I now teach in an Anglican theological college committed to Prayer-Book evangelicalism, and am on occasion asked to address Evangelical Unions in the Universities. I am glad to have this opportunity of saying how Dr. Hebert's book impresses one who regards himself as a fairly representative evangelical.

The first thing that must be said is that the tone and temper of the discussion are wholly admirable. It comes as a welcome contrast to some other recent utterances. The author has tried hard to understand the evangelical position. He does not capitalise on the derogatory associations of the word "fundamentalist". He does not distort facts through lack of sympathy, or on hearsay evidence. He does not, for instance, fall into evangelicals the so-called "dictation theory" of the psychology of inspiration, which they never held and have repeatedly disclaimed. (Incidentally, this "dictation-theory" seems to be a complete hoax; Protestant theologians have never held it. *pace* Hebert, Richardson and others, I do not think the others held it either. I find no evidence that the "dictation" metaphor was ever used to explain the mode of inspiration; when used, it has merely expressed the conviction, well-nigh universal till recent times, that, whoever the human authors of Scriptures were, the ultimate author is God. It thus relates, not to the psychology of inspiration, but to the product of it. I hope to say more about this in print shortly.)

Again, Dr. Hebert is generous in praising the spiritual vitality of the "fundies"; so generous, indeed, that I find his praise profoundly unconvincing. We in the evangelical movement do not imagine that our present-day piety is a kind of *ne plus ultra*, any more than we think that there is no spiritual life in the Church outside our own circles. The widespread impression to the contrary has, I expect, been gained from students. When I was a student, just converted, I thought there was no piety but evangelical piety; I also thought

that the study of theology was a waste of time (and told my College Chaplain so), and held many other stupid notions which it is now no pleasure to think of. I do not think anyone taught me these views; they were conclusions to which I jumped for myself. Are not students always in danger of supposing that there is nothing to be known but what they have just learned? But those responsible for leading evangelical work among students and young people today, so far as I know them, are deeply concerned about the inadequacy of the rootless, churchless, shallow, arrogant, froth-and-bubble piety which is too common in our circles, and are seeking by all means to deepen it into something more humble and more mature. And we dare not be complacent about our own spiritual condition when we have no more success in this than we do.

Dr. Hebert's words, however, are not all praise. He finds fault with evangelicals for their attitude to the Bible, the Church and the world. Concerning the Bible, his complaint that evangelical interpretation, while admirably loyal to the fundamentals of the gospel, is generally wooden and unimaginative, and in consequence sometimes wrong-headed. To show what he means, he devotes a chapter to examining the I.V.F. *New Bible Commentary*. His general verdict is that "in this Commentary we have regularly a good straightforward exegesis, for the help of the reader who wants to study the Bible as the Word of God" (p.85). That seems praise enough. But, he adds, "the exegesis is on the whole conventional and unenterprising", and "often trivial and unworthy". That may be; but I must confess that some of Dr. Hebert's comments on passages which he quotes to illustrate his assertion struck me as somewhat trivial and unworthy too. (These include the discovery of "some diversity of view" between myself and another contributor, in that I used the word "infallibility" when speaking of Scripture and he did not. He and I both subscribe to Article I of the I.V.F. Basis of Faith, which speaks explicitly of the "infallibility of Holy Scripture"; so I expect Dr. Hebert's discovery will be as much news to him as it was to me!) I found this chapter the least pleasing in the book, for it begs so many questions.

Concerning the Church, Dr. Hebert judges evangelicals guilty of a proud sectarian tendency; we have slipped, he tells us, into a pietistic frame of mind which leads us to turn our backs on the existing churches, sinful and moribund as they often are, and to retreat into little "holier-than-thou" huddles, concerned only with soul-winning and spiritual self-culture. In the same way, he accuses us of retreat-

ng from the world and its manifold problems, social, political, economic, cultural. Here, too, he finds us lacking in any sense of being involved, and shirking the responsibility of bearing a constructive Christian witness at every level of life.

I am not disposed to question the justice of much of this; for Dr. Hebert only tells us what we are constantly trying to tell ourselves. We know that the *New Bible Commentary* could be much better than this. We know that a churchless individualism is a travesty of the Christian life. We know that inter-denominational bodies can justify their existence only as handmaids of the churches, not as substitutes for them. We know that the evangelical contribution to social and political thinking, and to the task of relating modern science and philosophy to the biblical faith, has for more than a generation been noteworthy. We are beginning to see that we are suffering from a bad hangover of Victorian pietism and of negative and defensive attitudes forced upon evangelicals fifty years ago, when Liberalism was in its heyday and the churches were losing all grip on the gospel. Evangelicals (I speak with some knowledge here) are seriously rethinking these things at present, and I hope Dr. Hebert's words will prove an added spur to us in so doing.

But none of this touches the crucial issue between conservative evangelicals and the rest of Christendom. Dr. Hebert misses that out altogether. This is partly, no doubt, because he does not trace the history of "fundamentalism" further back than the publication of *The Fundamentals* in 1909. But this movement is in fact the continuation of historic confessional Protestantism. And the basic issue between evangelicals and others concerns, not biblical *interpretation* (in the first instance, at any rate), but biblical *authority*. Could I continue the discussion with Dr. Hebert, this is the point I should take up. I should say that the problem of authority is the most fundamental problem of all for Christians, since their whole conception of Christianity depends on their answer to it; and that the right analysis of the problem of authority is this: There are in principle three possible views as to the seat of final authority for the Christian church: Holy Scripture, Church tradition, or Christian reason. All three views allow that each of these three has some authority, but they differ according to which is given precedence over the other two. Now, Christ and the apostles accepted and taught the "Scripture principle"—i.e., that whatever God has given to the Church as Scripture is finally authoritative for faith and practice, and must be allowed

to stand in judgment upon both public traditions and private opinions. They taught also the conception of the nature of Scripture which this doctrine of authority requires—a conception epitomized in Augustine's phrase, "what thy Scripture says, Thou dost say".

Evangelicals believe themselves to be loyal to Christ in maintaining His view of the authority and nature of Scripture, and His conception of Christianity as a religion of biblical authority. When they confess Scripture to be "inerrant" and "infallible", they are not laying down a principle for the exegesis of particular passages (as Dr. Hebert seems to think, though he is never clear on this), but affirming their faith in (a) the divine origin of Scripture and (b) the character of God as truth-speaking and trustworthy, and laying it down that whatever Scripture is found to teach is to be received as part of God's Word. Much in Dr. Hebert's account of the Bible is admirable, but if all he says were accepted it would be impossible to confess this view of the nature of Scripture, and consequently impossible to hold to the Scripture doctrine of authority. Of that doctrine, I, as an evangelical, say precisely what he, as an Anglo-Catholic says of Episcopacy: "believing it to be a gift of God and directly related to the Gospel of God, we see in it something which in a re-integrated Christendom must become the possession of all Christians, so that now we who have it hold it in trust for those who have it not" (p.124). This is part of the faith of evangelicals. Meanwhile, we find it as hard to co-operate with our fellow-Christians on terms which would involve the practical surrender of our conviction about Scripture as Dr. Hebert would on terms involving a similar surrender of his conviction about Episcopacy. So the debate must continue; and this is where it must centre, if it is to achieve anything.

Letters to the Editor

DEAR SIR,

I am accustomed to contend with many who call themselves "Fundamentalist" when I meet them face to face, and I believe that in dialogue with fellow-Christians we have a duty to exchange frankly whatever misgivings we may have about each other's position. I am deeply disturbed however by a phenomenon which has lately been making its appearance in influential religious quarters, which I would call "anti-Fundamentalism".

This is something quite other than the candid exchange between brother and brother which is the catalyst of Christian growth. It shows

itself in an active disposition to bring conversations round to the evils of "Fundamentalism" even—or even especially—when none of that persuasion is present. It finds expression in speeches and articles addressed not to the brethren concerned (whose faults, in so far as they are accurately depicted, I do not wish to minimise), but to strategic audiences such as headmasters' conferences and readers of educational journals, among many others.

Now of course there is an important place for public warnings against evil in every form, especially when it invades the body of Christ. But anti-Fundamentalism (which I fear to be itself one such evil) is not content with attacking evils. Instead, it attacks the good name of a whole section of the Church of Christ. Expressions such as "shockingly uncontrolled and atavistic emotionalism", "priggish intolerance", "fervid support of half-understood rites and slogans", "insufferable arrogance", "anti-intellectualism", "double-think", are used in such a context that a reader cannot be blamed for suspecting anyone he meets who calls himself a Fundamentalist, or even a Conservative Evangelist, of these deplorable attitudes.

Perhaps the most disturbing feature of anti-Fundamentalism is the close kinship of its logic and spirit with that of race-prejudice. Indeed its danger I think lies in its appeal to something very deep in our sinful human nature, which for Christians in pre-ecumenical days found its outlet in sectarian name-calling. "I have met many negroes who are dirty, disreputable, and even dishonest. Of course they are our brothers . . . etc. . . . but I feel quite justified in addressing a meeting (of whites) about these vices as typical of 'The Negro race'. I can meet the demands of truth by insisting that there are exceptions, and even warning my hearers that 'racial hatred has not lost its malice'. If the landladies of London then refuse to house any negroes, good or bad—well, they ought to have listened more carefully to what I really said."

Mr. Lee-Woolf will recognise that I have had his recent talk also in mind. One must gladly acknowledge the charity and generosity of much of what he has said, and he has himself warned us of some of the dangers I have mentioned. It would be quite unfair to cite him as a typical anti-Fundamentalist. But the printed version of his talk still conforms in all too many respects with the pattern I have outlined. Expressions such as "ghettos", "factories", "a refuge from responsible freedom", stick in the mind, and what he has written will play its part, willy-nilly, in attaching them to Evangelical Conservatism as a whole. This may have been far from his intention. Indeed the tragedy of this situation is that most of those who sin thus against the good name of their brothers do so (I am convinced) thinking that they do God service.

D. M. MACKAY.

Department of Physics,
King's College,
Strand, London, W.C.2.

DEAR EDITOR,

I see that the new Bishop of Ely is reported as having told his Diocesan Conference that he intended to eschew "onerous ex-cathedra religio-political pronouncements", and added that on "political and technical matters" he did not consider himself more of an expert than "any intelligent Christian"; in fact, he went so far as to recommend "a Christian aloofness" from such problems.

O si sic omnes! The Bishop would not, I think, have approved of your "Special Issue", based as it was entirely on the claim that one particular view of the Suez crisis was 'the Christian view'; and he would I hope sympathise with my suggestion that not only on Suez, but on a large majority of current problems, Christian people are perfectly at liberty to take opposite sides. Is it in reaction from the Victorian *laissez-faire* attitude that many earnest Christians nowadays seem unable to view any question as other than a matter of moral life and death? I fully expect to be told in a future issue of the CHRISTIAN NEWS-LETTER that there is a "Christian point of view" about the London traffic problem or the future of the Third Programme!

Yours truly,

S. J. BAILEY.

Cavick House,
Wymondham, Norfolk.

(*It is disquieting to be misunderstood by anyone so intelligent as Miss Bailey. The CHRISTIAN NEWS-LETTER does not claim that "one particular view of the Suez crisis" is the Christian view and I thought that we had made this clear in the "special issue". What we do maintain is that the Suez crisis and other matters with which the CHRISTIAN NEWS-LETTER deals or might conceivably deal (including London traffic and the Third Programme) have moral or spiritual implications. But of course Christians are entitled to take opposite sides about them. I, too, regret the tendency of all church bodies and of some highly placed ecclesiastics to make uninformed pronouncements on secular affairs. But when the church gets competent advice on such matters, its voice is rightly influential. The Lutheran Church in Germany thought that its concern consisted solely of "spiritual" questions, and thereby it unwittingly opened the way for Hitler. Therefore I cannot agree that we should cultivate "a Christian aloofness". But an editor of a Christian publication dealing with secular affairs is always in danger of invoking or seeming to invoke thunder from heaven to support his own views, and if I have done this, I am sorry.—J.W.L.*)

Middleton Murry

C. H. SISSON

Because of his immense activity, one thought of Middleton Murry having had a long life. Yet one did not think of him as being old, and when he died recently the calendar showed him to be a year or so short of three score and ten.

Undoubtedly the work of Murry which will continue to be read is criticism such as "The Problem of Style", "Countries of the Mind", "Leats and Shakespeare" and the beautiful and balanced "Unprofessional Essays" published as recently as last year. In these books the author succeeded, if not in disappearing behind his subject, at any rate in coalescing with it. These brilliant performances are, however, less to be dwelt on in the *CHRISTIAN NEWS-LETTER* than those more characteristic works for which he may be pointed at as a nation. The Middleton Murry who in one breath reconstructed society and brought Christ up to date is the man on whom one can properly meditate in these pages. For whoever regards himself as having a special mission in the great secular society is likely to be tempted to put the apparently pressing needs of that society, and his own imaginings about it, before the Church, even if, unlike Murry, he does not feel qualified explicitly to fill a "gap in the teaching of the Historical Jesus".

One might nearly sympathise with a good deal of what Murry seemed to be trying to say. Indeed one might sympathise so much that one's very sympathy got worn out. One's revulsions themselves are anticipated: "It is not comfortable," we read in the book modestly entitled "God", "to wear one's heart upon one's sleeve". How could one be cross with a man who was so plain about his difficulties? And although one might disagree with Murry, author, how could one disagree with God, Nature or even Man-Woman who inevitably support all his demonstrations? "The nature of our quest has been a new harmony between the laws of nature and the laws of God: and this really consisted in a harmony between man-woman (Adam and Eve), the land, the machine, and God." The machine is a newcomer that "shattered the former harmony", as we are all inclined to believe. It is to be made "a member of the brotherhood" and all will be in tune.

To emphasise the problems that are "modern problems", to blame the mechanical peculiarities of the age for what is amiss with it, is

normal if not excellent. The "former harmony" of Christian doctrine, it is not to be forgotten, somewhat ante-dates the industrial revolution, and the reconciliation was by "one oblation . . . once offered." It is a sort of vanity that makes us see ourselves as suffering special evils demanding remedies not thought of in the Gospels. It is certainly a vanity to denounce the Church, which naturally always fails, as if one knew better oneself how to succeed. And we had Murry denouncing "The Betrayal of Christ by the Churches" and by implication declaring His rescue by Murry.

One is left wondering whether it is possible to talk prophetically about specifically "modern" problems without inflating the self-esteem of the age. One may agree that "Christian dictatorship is a figment of the lawless imagination, however assiduous at Mass General Franco may be", without being able to assent to the political simplification which gives the modern democratic world a final dignity as "The Free Society" in relation to which the Church is a secondary thing, a mere dependency. The political simplification shows up in the suggestion that Cromwell's "ruthlessness" was "final" or that it might be well to make war, "if need be, to compel Soviet Russia to enter a free society of nations". There is something in all this of the enthusiastic vanity which made Murry, in another book, assert boldly that when Christ comes again "none among us" ordinary folk "will betray" Him. One wonders where is the evidence that the world is so different from what it was. Murry's own imagination was surely "lawless" when he no longer chose a limited subject, a Fielding or a Countess of Winchelsea, but set himself to characterise a whole society. One cannot but regret the studies he might have written if he could have found a social subject less personal and accidental than "Community Farm" and less cosmic than "The Free Society". Yet as he was, Murry was a prophet for, little as we might like it, he touched our conscience.

Christian Frontier Council

*The address of the Christian Frontier Council is 59 Bryanston Street,
Marble Arch, London, W.1*

Should We Double Our Standard Of Living?

J. F. SLEEMAN

Mr. Butler recently held before us the ideal of doubling our standard of living in twenty years. Apart from the question of whether this is feasible, what ought to be our attitude towards it as Christians?

We cannot maintain that an increase of material wealth is wrong in itself. The Christian doctrine of stewardship implies that it is in accordance with God's purposes that men should so use their talents, skill and experience, working on the world's natural resources, as most effectively to satisfy their wants.

Even with the recent rise in our living standards in Britain, there are many people, such as old age pensioners and others with small fixed incomes, who come near to hardship, and others for whom things are by no means easy. But doubling our standard of living would mean much more than that. Already the bulk of our people, though they may still have to count the pennies, are able to enjoy a standard which even twenty or thirty years ago would have seemed visionary. Although living prices still press hard on many, yet it is true that television, cosmetics, regular holidays and excursions and good clothes have come to be accepted as part of normal, everyday living. We may rejoice that this is so, but it remains true that as our incomes rise, so do our wants, and that satisfaction remains as far off as ever. The advertisers in the glossy magazines are always at work to stimulate new desires in us for newly-produced types of goods and services. How far can we regard this multiplication of wants as being in line with God's purposes?

Christian teaching on material things and their enjoyment has always been ambivalent. On the one hand, its approach is positive. These things are good and to be enjoyed; and though we are not to be anxious about them, yet our Father knows that we have need of them, and we are bidden to pray that we may be given our daily bread. On the other hand, we are not to become too attached to them.

The ideal of doubling our standard of living, therefore, cannot be hesitatingly accepted or condemned. An increase in our real national income would in the first place give us an opportunity to do many things which we cannot do at present. It would give us a better chance, for instance, of tackling effectively the problem of rebuilding and designing our industrial cities and towns, so as gradually to clear

away the dreary heritage of slums and near-slums, in which so many of our people still have to live, and also of tidying up the formless suburban sprawl that is pushing the countryside ever further away. It would enable us to improve our education and health services, so that they really do provide equal opportunities for all. It would make it easier for us to be more generous in caring for the increasing numbers of old people, whom we shall have to support in any case. It would provide the means for all to share, should they so desire, in forms of creative enjoyment, such as travel, books, music, and all that goes to make up what is sometimes called "gracious living". The rise in productivity associated with a rise in incomes would also make possible increased leisure in which to enjoy such pursuits.

But this analysis so far is on too narrow a basis. We cannot consider Britain apart from the rest of the world, on which we depend for the import of food and raw materials, and to which we must sell our manufactures. Nor can we consider the pursuit of material wealth as an aim without raising the question of the motives of economic action. What incentives do our business men, our industrial and commercial workers, our technicians and professional people, our savers and spenders need, if they are to make the efforts necessary to achieve the aim of doubling our standard of living?

Britain is one of the wealthiest countries in the world, and our people are among the privileged few, with an average income per head anything from about seven to about fifteen times what it is in the poorer countries, in which it is estimated that some two thirds of the world's population live. In recent years the tendency has been for the gap between richer and poorer countries to widen. The rich countries, such as those of North America and Western Europe, reap the benefit of their abundant capital, high rate of investment and ability to exploit new technical knowledge, in the shape of growing productivity and rising real incomes per head. The poorer countries, on the other hand, are hampered by their poverty, in that they lack the savings to finance investment, as well as the markets to make it profitable, and consequently have to struggle even to keep up with rapidly growing populations and avoid an actual fall in income per head.

Ought we therefore to be thinking of doubling our own living standards at a time when others are in so much greater need? Ought we not rather to concentrate on helping the under-developed countries by making available to them the capital resources they need for investment and the technical assistance to enable them to turn them to the

est advantage? Certainly our record to date in this respect is not as good as it ought to be. True, we are helping the countries of South-east Asia under the Colombo Plan, and spending a good deal in the colonies under the heading of Colonial Development and Welfare. But against this must be set the accumulation of sterling balances by the Colonies, as a result of their sales to the rest of the world, of goods like Malayan tin and rubber, Rhodesian copper and West African cocoa. Not only have they earned dollars for the common pool, instead of spending them on imports from the United States, but their imports from us have not been enough to make up the difference, so that in effect they are lending to us. This short-term borrowing from the Colonies is the result of many factors including the growth of sterling reserves held against Colonial currencies, the rise in the reserves of various Colonial government funds, the growing reserves of the marketing boards for certain staple products, and the growth of business liquid assets. Nevertheless, it must be set against British long-term investment in colonial territories.* Nor has our support of the United Nations agencies concerned with development been generous as it might have been.

But the major difficulty in the way of increased British aid to the under-developed countries has been our own unstable balance of payments. We have never had enough to spare for large scale overseas investment since the war, for we have never been certain, from year to year, of being able to pay our own way in the world. We have never been able to count for long on earning a sufficient surplus, from our sales of goods and services to the rest of the world, over and above what we have to pay for goods and services bought, to have the resources available for helping others. We have been living above our means, trying to consume more ourselves at the same time as we seek to invest more in re-equipping and modernising our industries and tending our social services, not to mention bearing also the heavy burden of defence.

It may be, therefore, that Mr. Butler is not so far wrong after all. Unless we can increase our annual real national income by improving the productivity of our own economy, we cannot hope to pay our way in the world, and achieve a surplus large enough to be able to give help on a substantial scale to our less fortunate neighbours.

* According to Professor Paish, over the five years 1950-54, whereas long-term British investment in the colonies amounted to £475 millions, at the same time the colonies' sterling balances in London increased by £648 millions—Cf United Nations Association, Report of a conference on Financing the Economic Development of Under-Developed Countries. Table 2 and pages 23-24.

Perhaps a sounder slogan might be, not "Let us double our standard of living", but "Let us double our annual national output", so that we can have enough to invest in improving our own productive powers help those less well-off, and at the same time remedy the social injustices which still remain amongst our own people. It is certainly in our own long-term interests that we should help others. Aid to the under-developed countries is charity in the true sense of the word, not the false sense. It is an expression of Christian concern for the true welfare of others, by co-operating with them in a constructive attack on the vicious circle of poverty, ignorance and ill-health in which they are bound, and not a mere giving of doles. And it is also in our own interest, for we are dependent on international trade and hence on world prosperity. A rise in the living standard in the countries of Asia, Africa and Latin America means growing markets for our industrial products, provided we are adaptable enough to provide what they want at prices which compete with those charged by others.

It is clear, then, that if we are to play our part in the world, we must be economically efficient ourselves, and that means increasing our own productivity and raising our income. But will our people respond



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such a slogan? What incentives are necessary to induce them to do so? Do our industrialists need the stimulus of higher profits, finding expression in higher dividends and bigger salaries for managers, before they will invest in new processes and new plant, or develop new products and new markets? Will our industrial workers be willing to accept the new methods, with the prospect which they involve of having to learn new ways of doing their jobs, and of some people having to move to different jobs altogether, unless they feel that they are going to reap the benefit in the form of higher living standards? Is there a danger therefore that in the process of trying to achieve a bigger national product, we shall end up by consuming it all ourselves, as we have in fact been doing recently? After all, our real national product rose by some 27 per cent between 1948 and 1955, and yet we still have a balance of payments crisis every few years.

To answer these questions calls for a deeper study than has yet been made of incentives. We do not know at all clearly what it is that makes people willing to work more efficiently. We do not know what the most effective motive in leading firms to show greater enterprise in exploiting new processes and products, nor what it is that makes workers most ready to co-operate in such efforts. Certainly it is not merely the hope of a higher material standard of living for themselves, though that forms part of it. Comparison with the United States, for instance, suggests that it is to some extent a matter of a whole national ethos. The Americans believe in material progress as part of the "American way of life", which is also something that goes much deeper. We in Britain have not such a complete faith in material progress. Our business men tend to prefer stability to the full rigours of competition; our industrial workers are as much concerned with the attainment of status and security and with what they feel to be justice and fairplay, as with being able to buy more, though they do not despise the latter.

THE LORD'S PRAYER

There is a continued demand for copies of PATER NOSTER, a meditation on the Lord's Prayer originally published as a supplement to "The Christian News-Letter" in January 1941.

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Book Reviews

Stafford Cripps

The Life of Richard Stafford Cripps. Colin Cooke.

(Hodder & Stoughton. 30s.)

"Stafford Cripps was a man of force and fire. His intellectual and moral passions were so strong that they not only inspired, but often dominated, his actions. They were strengthened and also governed by the working of powerful, lucid intelligence and by deep and lively Christian faith. He rode through life with a remarkable indifference to material satisfaction or worldly advantage." These words are taken from Sir Winston Churchill's tribute in the House of Commons after Cripps' death, and they provide the theme which Dr. Cooke elaborates in his "official biography".

The "deep and lively Christian faith" was the mainspring of Cripps' life and its working out in his major activities is fully documented by Dr. Cooke. He inherited it in large measure from the tradition of Christian service of the late Victorian era, which Dr. Cooke gives us an excellent picture, culminating in Cripps' father, Lord Parmoor, and headmaster at Winchester, Bishop George. This Christian faith moulded his personal life and made him passionately interested in the relationships between groups of people—between management and workers in his country, and between this country and India. Dr. Cooke deals very adequately with this former relationship, but the treatment of Cripps' Indian experiences is disappointingly thin.

His Christian faith took him above into politics. For Christianity to him was not a matter of theologicalputation or even, primarily, of

personal salvation. It was, essentially, something which enabled us, or rather demanded that we should, live better and more helpful lives here and now, and his political addresses and his sermons were in large part interchangeable. He was an Anglican throughout his life, but his approach was perhaps more in the tradition of the Nonconformist Churches. Thus, "If we can become more whole-hearted followers of Christ and so make our churches more alive and active in their leadership, we can instil a moral purpose into the world, without which it will drift from war to war, and decline into chaos. That is the job we are given to do as Christians". And again, "The world crisis is thus in my view essentially a moral rather than a political or economic crisis . . . if ever we are to see the triumph of our civilisation, it will be brought about not by our material ingenuity, but by our moral strength". A man holding these views so passionately would naturally at times find himself at odds—and seriously at odds—with any political party.

The many roles which Cripps played with distinction are well described by Dr. Cooke. But it is as a dominating political figure that he will be chiefly remembered, and here he does not fit into any accepted pattern. Even in politics he was a more lovable and more human figure than he allowed himself to appear in public or than he appears in the pages of Dr. Cooke's book. His combination of intellectual and moral strength

was unique in the politics of our generation, but that very strength had its pitfalls. He expected others to be made of the same stuff as himself. His endearing habit of taking other people at their own valuation of themselves inspired devoted loyalty in some and resulted in his being let down time and again by others—hence his reputation for being a poor judge of people. As a lawyer, he won his cases unless the judge could give reasoned arguments for deciding against him. In political life he tended to assume that, if he overwhelmed an opponent in argument, he had also won his opponent's heart

and he made little allowance for human weakness, pig-headedness and prejudice.

Dr. Cooke's book is an attractive and readable account of what Cripps, the public figure, did and thought. But there is no sign that he probed at all deeply into the impressions of those who knew Cripps best and who worked most closely with him, and perhaps for this reason it contains too little of the shade which would have thrown his character into greater relief. His true stature would have come out all the more clearly.

W. M. G.

Economics and Theology

Christianity and Economic Problems. D. L. Munby. (Macmillan. 25s.)

This book is an important contribution to Christian education. In the past, as Mr. Munby is not slow to point out, a great deal of Christian criticism of economic affairs has been vague, cranky, and even ignorant, and has neither received nor deserved the serious consideration of professional economists. He now offers us a stimulating introduction to economic problems, academically respectable and theologically informed.

Like all good textbooks, this is concise, and in its brevity necessarily raises more questions than it settles, especially in the first section on general principles, both theological and economic, with which he very properly opens. Mr. Munby is particularly good in suggesting in Part II suitable approaches to certain current problems, such as the standard of living, full employment, capitalism and State control. With wit and a good deal of apt quotation he rapidly destroys the illusion that we are living in either the "capitalist" or the

"socialist" societies of the nineteenth-century thinkers—even if some Christian conservatives and Christian socialists still argue on such presuppositions. He has some original and provocative comments on the role of the business man today. He is seriously concerned about international economic problems, without pretending that we can offer much to overseas territories without facing some hardship at home.

Mr. Munby writes clearly and well, even on complicated economic questions. There is some jargon in the book—but this is theological rather than economic. (Is it really wise these days to include even "well-known" Latin quotations without translation?) This welcome volume should start some discussion groups and some heated arguments: it could greatly assist the Christian Church in this country to prepare informed criticism of our welfare state in the 1960's. A cheap edition would be a great boon.

M.G.

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice

The State in the New Testament. Oscar Cullman. (S.C.M., 12s. 6d.)

Essays in Liberality. Alec R. Vidler. (S.C.M., 15s.)

Christianity and Politics in Africa. John V. Taylor. (Penguin—Africa Series, 2s.)

Enigma (A Study of M.R.A.). Sir Arnold Lunn. (Longmans, 16s.)

Ground to Stand On. John H. Otwell. (O.U.P., 27s. 6d.)

Lay People in the Church. Yves Congar, O.P. (Bloomsbury Publishing Co. Ltd., 27s. 6d.)

Militant Here in Earth. M. B. Reckitt. (Longmans, 9s. 6d.)

Family and Kinship in East London. Michael Young and Peter Willmott. (Routledge and Kegan Paul Ltd., 25s.)

The Meaning of Persons. Paul Tournier. (S.C.M., 21s.)

OUR CONTRIBUTORS

REV. R. G. BLISS—Bursar of Dunford College.

CANON T. R. MILFORD—Chancellor of Lincoln Cathedral.

REV. J. I. PACKER—Member of Staff of Tyndale Hall, Bristol.

LESLIE PAUL—Author of “Angry Young Man” and “The Boy Down Kitchener Street”.

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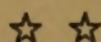
C. H. SISSON—Senior Simon Research Fellow in the University of Manchester.

J. F. SLEEMAN—Lecturer in Social Economics in the University of Glasgow.

P. LEE-WOOLF—General Secretary of the Student Christian Movement.

the Editors will welcome and will always acknowledge letters on the contents and policy of the CHRISTIAN NEWS-LETTER. They will also be very glad to receive from readers the name and address of anyone who might be interested to receive details of the CHRISTIAN NEWS-LETTER.

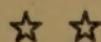
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